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J.N. Hostetter

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Evangelical VISITOR

May 11, 1964



NAE Opening Rally, Tuesday evening, April 7.

EDITORIAL

Jacob's Sons

IN PATRIARCHAL WORSHIP, the head of the family was both priest and prophet. Jacob's latter end in Egypt marked the drawing to a close of this particular form of worship. The law and the prophets, with sacrifices and offerings were about to come into being at Mt. Sinai.

Jacob called his sons together for his final words. It was a solemn farewell as he addressed them in order of age, Genesis, chapter 49. Something out of the past, related to the present, comes to life and is inseparably tied with the future. This is an ever abiding principle: yesterday cannot be separated from today, both of which has an important relationship with tomorrow.

Reuben, the eldest, was handsome and strong, carrying a look of dignity. But he had an inward cancer. His unrestrained sex life spelled disaster. Strength had crumbled before passion and unleashed desire. His future held little promise.

Simeon and Levi, opposite to Reuben, were contenders for purity. A sin had been committed within the household and they dared to be the "correction crew." They feigned to represent a good cause but showed a terrible spirit in the process. Simeon and Levi's lack of self control, giving way to a wrong spirit, left their future with no promise, rather a curse. Irreparable harm is done when a right principle is defended the wrong way.

Judah's career was not all good. Serious questions can be raised about some of his deeds. But, in the difficult days of famine when corn is to be found only in Egypt, something of the maturing character and strength of Judah shows forth.

He comes to the foreground when Jacob's sons make their second journey to Egypt to buy corn. Judah was convinced it would not be well for them to return to Egypt if Benjamin did not go along. It is Judah who goes surety to a disappointed, already grieving father—Jacob.

I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.

When the second crisis comes between Joseph and his brethren, Judah steps into the gap. His narration in Genesis, chapter 44, culminating in his offer as a substitute for Benjamin, pre-

cipitates the dramatic moment when Joseph makes himself known.

Jacob's blessing: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." — prophetically bespeaks the day of Christ's coming as a descendant of Judah.

Jacob's words to Joseph are picturesque of what sustained him in days of deep trial.

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: . . .

One lacks reality not to recognize the deep affliction which had beset Joseph. If he was seventeen when sold by his brethren to the Ishmeelites, the thirteen years that followed represent a critical period in any life. How did Joseph endure and come through triumphantly? Why did evil not succeed in crushing the good?

"A well" is the answer. He had a source of strength. He drew fresh water as needed and survived otherwise impossible odds. He took a positive stand for right when thrust upon by Potiphar's wife: "How then can I do this great wickedness and sin against God?" God was his never failing supply of strength.

Not only was there resistance of evil, marvelous blessing for good came from his life; "whose branches run over the wall." Joseph's spiritual triumphs: victory over passion; triumph over bitterness and hate; and acceptance of divine providence brought untold blessing to Egypt and Canaan.

Patriarchal form of worship is no more. The law and the prophets gave way to the Lord Jesus Christ. We are now in the dispensation of grace. But, sin remains destructive and virtuous living is still the rewarding way of life.

True, divine virtues do not exist within man by nature, but they are a possibility. The well-spring of divine grace changes sensual desires, turns hatred to love, bursting forth in ministries of Christian kindness.

J. N. H.

SELVAR THE SEER SEZ,

I THINK Pedro the padre was speaking sanely when Susanna and Priscilla came to him to ask about the propriety of chewing gum in church. They had grown up away back among the hills and had not had opportunity to learn what was right and proper at all times. But they did have a personal relationship with God and did desire most earnestly to live to His honor and glory.

Pedro said, "Chewing gum belongs to cow-stable culture. It does make folks look grave and calf-like. That's why it is suitable for bovine company, but certainly is not suitable to the worship of God in the assembly of the born-again—those whose supreme purpose in life is to be Christ-like."

(Note—It might be helpful to keeping friendship with the padre to turn to "calf" in the *Webster Merriam New Collegiate Dictionary* and look at definition no. 3) ▶

* * * * *

A MAN told me once that a sermon, to be immortal, does not need to be eternal. And then I read that "Dry Goods and Notions" should not refer to sermons, and wondered if that's what he thought my sermon was.

Leonard Ravenhill said of George Willets, "He was a fireball, tireless in seeking the lost, praying without ceasing, a clerical lion, fearless, strong—and yet tender with the compassion of his Lord." And then he added, "Unless we are baptized with the same compassion, icicles will soon be hanging from our pulpits."

A Teutonic knight of the fourteenth century said, "I would like to be to the eternal God what a man's hand is to a man." "Drygoods," "notions," "icicles," God doesn't need. He has promised "fire," holy fervor to such as He would use. O God, let it be, let it be so in our pulpits!

EVANGELICAL VISITOR

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The following document found among the Sarah Bert papers at the Chicago Mission is the most recently discovered copy of an early River Brethren Confession of Faith. It was translated from the German script by William D. Meikle, language specialist, of Harrisburg, Pennsylvania. Elsewhere in this issue of the EVANGELICAL VISITOR, Martin Schrag of the Messiah College faculty discusses the confession in his article, "The Genius of the Founding Fathers."—Editor of "Today's Yesterday"

"A COPY OF THE CONFESSION OF FAITH OF THE BRETHREN"

"**W**E BELIEVE and confess a Triune, Everlasting and Almighty Being, and that a Holy, Almighty God has been from eternity, and is, and will remain, and has provided Jesus Christ as Savior

fers himself obediently and subjects himself to live for the Lord Jesus and to be true from now on—to the One who has accepted him in adoption. So we confess that to be a new birth, revival of the mind, revival of the Holy Spirit.

"Here the Lord Jesus Christ has become a Redeemer, therefore He will be and is to be a pattern, and because children love the one who bore them, so also they love the one who is born from him; and we recognize that to be a believing community through the unity of the Spirit, which is the first and real reception in faith in the community.

"If this is lacking, there will be a deficiency and the Water cannot give it or make it good; and because we have said the Lord Jesus has become a pattern for us, so we believe and acknowledge from the pattern in the Written Word and through the illumination of the Good

during His communion meal, by washing His disciples' feet, has established, practised, and ordered it to be practised, as a sign of true humility and abasement out of love and obedience to Jesus, our pattern. Herein has man entered into adoption by God, yes, inheritance of the Grace, shoots on the Vine, members in the body of Jesus Christ.

"We also recognize a growth according to the Holy Scriptures—cleansed, healed, and made blessed through the bath of re-birth and renewing of the Holy Spirit. To this end means are necessary, public as well as private—public assemblages where the Word is brought for penance-calling, and private where such children often gather and reveal to each other, filially, one to the other. From this love grows and faith, and confidence is strengthened, because such children are exposed to many temp-

An Early Confession of Faith

of mankind before the foundation of the world; and afterward Man was created in His image; and through the devil's envy he reverted to death; thus He promised him that he was to tread upon the serpent's head; and He appeared in the fulness of time, giving for the Redemption of men favor, honor, esteem, body and blood. He reconciled God and offered a sacrifice that holds good forever, so that all who believe on Him shall not be lost, but shall have eternal life.

"This has all happened outside of ourselves, but to reveal this in us there appeared the healing Grace of God to convict us and to teach us that we confess that we have by nature a heart averse from God, devious and sinful. If this is confessed and acknowledged, it works a regret and sorrow and inner soul-pains; in short, the Light reveals to us the Fall into which Adam and we all have fallen; and this causes a longing, a praying, a weeping, and a calling to the promised Savior, to the World-Messiah, who died bleeding before such poor sinners.

"Into such an open, poor sinner's heart the Lord Jesus will and can come, holding the communion meal; that is, to bestow comfort, peace, love and trust. Then the record of sins as well as the guilt of Adam is stricken out, he receives comfort and forgiveness of sins and eternal life. A poor sinner feels and experiences that; and there the living Faith has its beginning, for Faith is a positive confidence. Here his name is written in the Book of Life, when the poor sinner of-

Spirit that the Lord Jesus Christ instituted and commanded, as an outer sign for such newborn children, the outer baptism of water, which He himself and His apostles and the first churches practised, thereby renouncing the devil and the world and all sinful living by means of a threefold baptism in water in the name of the Father, Son, and Holy Spirit, as a sign of the burial.

"We believe and confess also that basically all awakened souls, becoming believers through true repentance, who were baptized in belief on Jesus, are included in Zion, and out of this Spiritual Congregation or Church are born as new men, as the dew out of the glow of morning.

"We also believe that the Lord Jesus instituted the communion meal and practised it with His disciples with bread and wine in the last night of agony, when He was betrayed; this they were to commemorate and after His departure they did commemorate His broken body and His shed blood, wherein also His followers stand constantly in the teaching in the Communion, in bread-breaking, in prayer and in taking the elements with steadfast hearts, praying to God with joy.

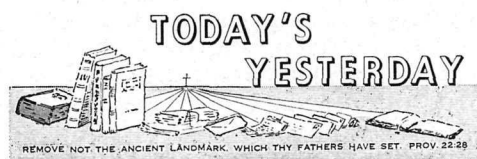
"Furthermore we see, believe and acknowledge that Lord Jesus Christ at and

tations and when through filial revelation the craftiness of the devil is discovered, then one can talk open-heartedly with the other so that the body of Christ is renewed.

"And because such children are still in flesh and blood, a Christian regulation is necessary as in the household of God, according to the Scripture, Matthew 18; and furthermore, because such children are bound through love to watch out for each other, we consider it necessary and decided that nobody in important affairs should do anything without brotherly advice, such as marry, or change his dwelling, buy land, or whatever important may occur.

"We also acknowledge a ban or separation of offending members, yet with a difference as above noted in Matthew 18. If a brother sins against you in small affairs and wishes to show submission, he may be addressed in filial love, not aggressively and not in childish talk. If, however, the accused brother or sister cannot understand it, let it be said to one or two and lastly to the congregation. If he is not agreeable, then consider him as a heathen and a publican. But as for such as let themselves be called brethren or sister, according to 1 Cor. 5:11: if they, however, fall into vice, there is no need of the above brotherly investigation, but they are to be given over to judgment, to which they already really have reverted.

"Mark the expressions of Paul: We bid you in the name of our Lord Jesus Christ that ye withdraw yourselves from every



brother who walketh disorderly. Thess. 3:6-14. Have nothing to do with him, so that he may become shame-red. Now I have written to you that ye shall have nothing to do with him, not even to eat with them who are so idolatrous or have fallen into vice, to avoid them completely with hand and kiss, in eating and drinking, until the time of true repentance, sorrow and penance; however, keep him not as an enemy, but admonish him as a brother, be help to him in need, in order to move them with love. If true repentance then follows, sorrow, penance and submission, so that they again in Jesus' blood have found forgiveness for their past sins, then also the members will again, through acquaintance with them, feel the unity of the Spirit; and they shall again be received openly to Communion, comforted and strengthened, so that they do not sink into excessive sadness. 2 Cor. 2:7.

"What, however, concerns other grounds, such as child baptism and unregenerate baptism, we leave to those who can satisfy themselves with them; where the teaching of the Lord Jesus and His apostles is silent, there we will also be silent.

"We also maintain that when believing persons, who have united themselves with God and their soul-bridegroom, are joined in matrimony, they are joined in eternity, in righteousness and uprightness, in grace and compassion. Hosea 2. Should, however, a person come to new life or to reconciliation with Christ but be not yet baptized, and yet not contrary, he also has admission to marriage, for when souls are received by God we are also willing to receive them, even children of Brethren, when the elders are obedient and follow; because children stand under the elders, the elders under the congregation, the congregation under

Christ, and everything is right and proper in its order. So the congregation can join their youth in marriage with advice, and they will not be sent out into the world; and it is our heart's wish and prayer to God the All-Highest that each first should have spiritual marriage.

"We also learn from the doctrine of the Lord Jesus that swearing of pledges is forbidden, therefore it shall be forbidden to us also. Matthew 5:34. Therefore it is also completely forbidden to bear the sword for revenge or defence. Verses 39, 40.

"We also learn from the doctrine of the Lord Jesus and His apostles that it is forbidden to any member or follower of Jesus Christ to occupy authoritative offices, and therefore it is and shall be forbidden to us. We are not to withstand authority, but be obedient in all that is right and good, paying them tax and toll and protection-money, because Paul calls it God's servant (Romans 13); so we see that God rules all nature, and has men who rule nature, and this is for the benefit of the children of God, else it would be still more difficult to live in this world; therefore Paul commands us to pray for them, that they may perform their duty loyally, so that the children of God under them may lead a quiet and blessed life. But we shall not use them for power.

"For the rest, we wish in God, the All-Highest, that He might build His congregation and plant and hold it in sound growth, that we also can be green sprouts on the vine and remain in all length of Eternity in Jesus Christ. Amen.

"The above is and was signed in the name of the congregation by

Johannes Meyer	Stofel Hollinger
Johannes Funk	Philip Stern
Samuel Bentzner	Johannes Greider
Jacob Engel	Benjamin Beyer"

ism of the pioneers may have some relevance. On the basis of more detailed studies of the Confession, I should like to make some affirmations which appear to me to give significant content to the founding vision of the Church.

* The creativity of the founding fathers was manifested in their unique synthesis of the idealism of several Christian movements or traditions. No new ideals or practices were projected, but the manner in which the great insights of earlier renewals were used and integrated represents a towering achievement unique in American Christianity. Specifically, the Pietistic, revivalistic emphasis on conversion and religious experience was united with the Anabaptist-Mennonite-Brethren understanding of the Church and the relation of the Church to the World. The result was a new synthesis seeking to incorporate the best elements in the various traditions. The perspective keeps in healthy tension certain paradoxical tendencies. The following are some of these which are worthy of note.

The vision emphasizes both the individual and corporate aspects of the Christian Faith. The first part of the Confession deals with the individual being brought into a saving relationship with Jesus Christ. Each person is born anew individually; the encounter with Christ is person to person. The necessity for the individual to follow Jesus Christ is enjoined, as is the possibility of spiritual growth. The importance of the individual is underscored in that the ethical life of each member of the Church is to be Biblical.

This emphasis on the individual is balanced by an emphasis on the Church as the body of Christ. The context of the Christian surrender and walk is the fellowship of believers. Life in the Church is to be governed by the example of Jesus Christ and the Early Church as in the practicing of the ordinances. The Church is the context of spiritual growth as the believers gather in public and private meetings to nurture the faith. Love is to be a living reality in the Church—the new life in Christ is not only an individual possession but a corporate reality. The Church is to guide the individual in social and economic matters, implying that there are no secular areas of existence for the Christian. Church members enter into the determining of the group norms and are accordingly subject to them. The basic ethical distinction is between the children of light and the children of darkness.

Christian groups have often been tempted to relieve the tension between the individual and corporate aspects of Christianity by over-emphasizing either

The Genius of the Founding Fathers

Martin H. Schrag

ONE OF THE intriguing questions in Brethren in Christ history is the nature of the pioneering vision of the founding fathers. What did they seek to accomplish? Why did they bring a new group into existence? Was their effort a creative endeavor?

The understanding of that original vision has been hampered by a lack of

documentary materials articulating and delineating the initial dynamic. There is, however, a confession of faith that comes down from the beginning of the Church, which does give penetrating insight into the aim and purpose of the founders of the River Brethren. In the context of the growing ferment in the Church as to direction, it may be well to see if the ideal-

one or the other. In recent years both Liberals and Evangelicals have become individualistic in their interpretation of Christianity. To some, the Church is incidental; all that is necessary is to be born again. Others have made the group all important, as in "birthright Quakerism" the individual automatically became a Christian by virtue of the group to which he belongs. Those who blazed the Brethren in Christ way perceived the importance of stressing both aspects of the Christian Faith.

Secondly, the Confession emphasizes both crisis and walk. One of the points the Confession wants to make unmistakably clear is that the Christian Faith is entered by a crisis, conversion experience. The spiritual and subjective condition of the sinner is vividly described, as is the state of the man in Christ.

In short the Light reveals unto us the fall wherein Adam and we have fallen, and this causes within us longings, praying, weeping and calling upon God through the promised Redeemer, who, bleeding, died for such poor sinners, and in such poor sinner's opened heart the Lord Jesus will then enter in and sup with him and he with Him. That is consolation, love, peace and trust bestowed. Then is our sinful record as the guilt of Adam erased.

Crises in the religious life of the individual are implied as the individual deals with sins in his life; crises are also seen as possible in the life of the Church as the sinners are disciplined.

At the same time, much is made of the Christian walk in discipleship to Jesus Christ. "Now has the Lord Jesus become our Saviour, so shall he also be our example." All of life is to be brought under the Lordship of Jesus Christ, for as already suggested, there are no secular areas. Ethics are important. "Growth in grace" through the Holy Spirit is acknowledged, and provision for the same is made especially through private meetings. Through such private meetings the craftiness of the "enemy" is to be uncovered and overcome. The Church is also to bring its life under the Lordship of Christ. The ordinances are to be practiced and all is to be ordered according to the Master. This Lordship is seen as controlling the whole universe. Thus the children of God can face the future with confidence.

Some Christian groups place all the emphasis on nurture and development; others make Christianity only a matter of converting the sinner. The Brethren in Christ original vision would emphasize both.

In the third place, the Confession emphasizes both the sinner and the "saint." It is both pessimistic and optimistic.

"Adam and all his seed lost the Godly likeness." Although theologically unsophisticated, this is a strong statement of depravity. "We according to nature have wandered from God with a wayward and sinful heart." Man apart from Christ is a sinner without hope. Man's state of depravity is such that he does not know his condition until the Light begins to reveal that condition. The possibility of sinning after conversion is recognized and so provision is made to deal with the "enemy" and to discipline the sinner in a redemptive way. At the same time, the possibility of following the Lordship of Jesus Christ through the Holy Spirit is suggested. God has given direction as to how the Christian life and the Church are to function, with the implication that such directions can be followed. Sin individually and corporately can be overcome.



In the history of the Christian Church some have tended to be overly optimistic (Pelagius and the nineteenth century Liberals) and some overly pessimistic (Luther and Reinhold Niebuhr). It is not necessary to run into either ditch, and if the light of the original vision is followed, the feet will be kept in the Way.

In the fourth place, the Confession emphasizes both God's initiative and man's response. It is God in Christ who has acted in history to make provision for man's salvation. It is the grace of God which convicts the sinner of his wayward nature, resulting in sorrowfulness of heart. It is Christ who enters into the sinner's opened heart. Only then is faith born ("We have not this faith according to nature."). In the conversion experience man is relatively passive. As the result of the work of the grace of God, he repents and opens his heart. There is no commitment of will or resolution of mind. The accent is closer to surrender. Man's response is etched most strongly in the Christian walk. Man is responsible to follow Jesus Christ. Part of the provision of salvation is the Church in which man is to respond by discipleship.

There is no evidence that the Founding Fathers were trying to avoid the

pitfalls of the extremes within Calvinism and Arminianism, but such they did. The accent on free will is not as strong as was the case with Wesley.

The Confession emphasizes both the fact that the Faith is rooted in unique historical events and that it must be appropriated and actualized in the present. The incarnation of Jesus Christ in which He gave himself a ransom and thus reconciled God and man is seen as overcoming the effect of Adam's sin and making provision for salvation. The redemptive work was not limited to the Atonement, for it also included a blueprint for the Christian walk and a pattern for the Church. The life of Jesus Christ is perceived to be the example for the Christian and the acts and teachings of Jesus Christ, as actualized in the New Testament Church, are the model for the contemporary Church.

These redemptive possibilities must be given reality in the contemporary context. The Atonement of Jesus Christ becomes a living reality as Christ is experienced in the human heart and as that heart is cleansed from sin. The historic Christ thus becomes the living Christ. The Holy Spirit mediates grace as ethical empowerment. The walk of discipleship is not only an inner attitude but is to be outwardly practiced. The New Testament Church model is to become a historic, visible reality in the form of converted, committed people. There is to be an open witness.

Sometimes the Christian Church has emphasized the historical work of Jesus Christ in such a manner as to minimize the necessity of contemporary personal and group involvement. Christ died for our sins so all is well, and the blueprint for life and the model of the Church are not given serious attention. Others have so emphasized the contemporary aspect of the Faith that it has lacked adequate historical foundation and has become a timeless religion.

There are other paradoxical emphases that might be mentioned, such as the concern of the Confession with both horizontal (God-man) and vertical (man - man) relationships. Possibly enough has been suggested, however, to indicate the genius of those who launched the Church.

American denominationalism is not noted for fresh understandings. Much of it is an over-emphasizing of one aspect of the Faith at the expense of other aspects. The original Brethren in Christ vision sought to bring together the strong points of several traditions, and the uniting of these traditions resulted in a balanced perspective of unique creativity.

Messiah College, Grantham, Pa.

MISSIONS

Japan Specials

THE bookstore was forced to move to a new location in 1963, as you know, but fortunately the move has given us more space and customers have increased in spite of, or because of, the move. Sales are up an encouraging fifty percent, but still not anywhere near enough to make the store self-supporting. Mark-ups are too small and overhead too high in this area of Japan where believers, who account for the bulk of any Christian bookstore's sales, are still relatively few. But via tracts, etc., the store is sowing a lot of seed; and it is also a wonderful service to all of us who are constantly in need of the supplies the store stocks. This spring, one who is fruit from the store's ministry is scheduled to be married to a lady whom he in turn has influenced.

The mission has been hiring clerks and we are glad to report that all who have served so far have enjoyed health and have maintained happy relationships with the mission even though wages have not been high enough to be an attraction. Except for household help and interpreters earlier in our ministry, we have never made it a practice to hire national personnel as mission workers. We have always challenged them to support themselves and give what time they can to formal evangelism and church work. This policy has worked out very well, although not without its problems, to the good of all; and has helped to produce a witnessing church. When there is a real desire to serve in the kingdom a supporting wage is received thankfully.

The radio ministry continues to be a bargain so far as number of persons reached per dollar is concerned. It is a help and blessing to many, especially on the other side of the island where the network gives us free time; but many in our local area are also gradually being convicted by its message and believers are being nurtured.

The radio pastor is scheduled to hold special meetings in our area in June.

The *Christian Evangelism School* represents a very small investment of money—quite a bit more in time—but is undoubtedly one of our most worthwhile projects. In 1963 a class of three



A Hagi church group discussing improvement of lot behind church: Company man Kane-shige, Scrap dealer Yamane, Student Fujita, Hospital dietician Yamanoto, Teacher Aburatani, Office worker Shibata. The Hagi Church group spent many hours on the improvement of its property made possible by a gift of money from non B in C friends of the Willmses.

finished two years of study with a desire to pass on what they received—and to learn more! But we decided to give our time to new ones wanting to enter the school, with the result that nine entered (ages from 19 to 60) and of these seven are now finishing their first year. We have also found time to offer another course this term to the three who have finished two years of study. One of these plans to begin full-time schooling in Tokyo this spring.

Others are already, or soon will be, in full-time training with Christian service in mind. Almost all of them are challenged by the self-support approach. We have not pushed the subsidy or scholarship approach nor held out the prospect of support from the church, and so the response to the challenge of training for the sake of Christ's cause has been perhaps relatively late in our work; but we feel the end result is solid and desirable.

Summer camps continue to be difficult to work out, but of great benefit. The mission continues to take the lead for high school camps, but the indigenous camp for the young employed seems to have established itself as a wonderful annual institution.

English classes always produce their fruit in converts besides creating goodwill and an entry into any home or community. Its opportunities are limited only by personnel and time to handle the demand.

Others means of witness, such as newspaper evangelism, hospital visitation, radio tapes on direct lines, recreation meetings, school contacts, parades at Christmas and Easter, much counseling of people with problems, and personal contacts of all description all present their challenges and opportunities. Besides the bookstore in the area of literature evangelism, special mention should be made of the fact that the five-volume Moody Bible story sets placed in schools with your Sunday school money are making their presence felt in the schools.

All in all, it is a land and an age of great opportunity, in spite of its being a dark and difficult culture for the Gospel to penetrate and establish a lasting foothold. But, encouragingly enough, even as a result of our witness the Light has gone from here clear south to Nagasaki in Kyushu and clear north to Wakkanai in northernmost Hokkaido as men and women touched by God's Word spread out across the land. Christmas, with carols, parties, and trees in unbelievers' homes, is rapidly becoming a favorite festival which is bound to propagate to some extent at least, the Christ of Christmas in spite of all the commercialism that comes with it. And thus the influence of the Kingdom ever reaches out and will one day control all without hindrance.

Peter Willms

While We Are Gone

SOME OF YOU have heard that our family will be in the States from June until New Year's.

The church here in Hagi will be taking on all of Pete's evangelistic responsibilities while we are gone. We are so thankful for the group of Christians here and that they have the ability, vision, and training to do this.

Marlin and Ruth Zook will be living in our home; they will take care of our English classes and help the church as they are able after only one year of language study. And so we will leave with free hearts, knowing that the work is in good hands, and that we can look forward to being with them soon again after six months.

Mary Willms, JAPAN

Evangelical Visitor

Barjora Women's Society

WOMEN'S WORK was started in Barjora many years ago. Recently we changed our time of meeting so that the teachers in the Middle School could be with us full-time. Christian fellowship, interspersed with times of social fellowship while sewing or partaking of refreshments, characterize our meetings, which are usually held in the mission house or on the lawn. We have gone by jeep a few times to our Christian families across the river—or gathered in our Christian village here. A committee consisting of one missionary lady and two Indian women make out the program, decide where we shall meet, and who shall serve the refreshments.

Affiliation with the Bible Society of India and Ceylon, about five years ago, enhanced our Society with the name, *Mahila Samity* (Hindi for Women's So-



Barjora Women's Society displaying a quilt top they pieced. Phyllis Pye is on the picture.

*ciet*y). We now receive their Newsletter and prayer leaflets biennially. These we pass around among our group and encourage daily prayer as the leaflets suggest, and in our meetings we also pray for the special requests. On invitation, representatives from the Bible Society are willing to make a trip to our locality to speak on the work of the Bible Society.

These Bible Society letters help us to see what other women are doing and how many women are engaged in the work of distributing Gospel literature from house to house in the villages. In our Bible discussions we have noted how many women in the Bible were dedicated to doing good works. We have discussed many other topics and found them helpful spiritually and socially.

Our Barjora women have pieced several quilt tops during the past few years and given one to each orphan girl on her wedding day. Some of the girls had helped to sew on their own quilt. At present we are piecing blocks for pillow tops for sale to the hostel girls. Proceeds from our sewing and embroidery will go as a gift to the Bible Society for the year 1963.

Beulah Arnold

Visit to the Aztecs

January, 1964

Carl Wolgemuth

Rev. Andrias Charan — “A Testimony to All”

(written while the Saharsa pastor was in Madhipura Hospital)

There was a “Baptism Class” started by the pastor Andrias Charan but after his illness Erma Hare took over the teaching. The pastor had a busy schedule lined up; it kept well people busy fulfilling all his plans, and so Andrias was not guilty of sitting idle. There were special services Wednesday, Thursday, Friday, Saturday, and Sunday nights. Then on Monday a group went to several villages visiting isolated Christians, preaching and serving communion to these isolated Christians whose work causes them to live away from a church.

The pastor is much missed and it seems doubtful if he will ever be active again. We do not like to see him go and wonder how we can spare him, but he is suffering (diabetic with kidney complications) and ready to go to greater work above.

(Note added next day)

Andrias died April 1 at 1:30 a.m.; it was a peaceful death and a real testimony.

Anna Jean Mann

(Funeral)

The funeral of Rev. A. M. Charan was held here in Saharsa [April 1st] where he had been pastor since the beginning

of 1963. The service lasted more than an hour—unusual for India funerals—and the church was full. Usually there is just a graveside service. Only a few times have I seen them take the body to the church, and then there was a much shorter service. It was new for many of our people, I believe.

He is the first of our ordained men to go from the work. He was also the Superintendent of the Saharsa Church District and his going leaves vacancies and situations that will take much wisdom and grace to handle in the course of making adjustments. Saharsa is a difficult place to fill . . . Pray for us and especially for Brother Pye in the coming weeks and months and for the church here.

I spent Easter in Begusarai, and then on the 30th drove the jeep to take a group of national workers on tour among the villages in the eastern part of our district. Planned by Rev. A. Charan since January, he cared for the details up to the moment we left Madhipura that Monday morning. On our way back Wednesday morning we were met by men sent to call us and tell us that he had died about seven hours before. His concern and determination until the end was a testimony to all.

Erma Hare, Saharsa

IN A BULGING DUFFEL — precious cargo. On the roughest road I had ever traveled, on the back of a truck or “jungle bus,” Herman Aschmann, veteran translator, and I entered Aztec country, sharing the ride with soldiers, Indians, baggage, produce and pop, and with our duffel bag bulging with precious cargo: a newly published portion of the Bible in Aztec.

ONE EVEN TRIED TO TALK WITH THE RECORDER. The Indians of that sleepy tropical village received us warmly when we introduced ourselves as friends of Dr. and Mrs. Howard Law, who had lived and worked here until 1961. They were delighted to hear Howard and Joan greeting them in Aztec on our portable tape recorder.

One old man in his excitement even tried to keep up a running conversation with the recorder, to everyone's amusement. On the tape Howard explained that I was delivering a portion of the New Testament that he had translated, the first to be published since the tentative edition of Mark several years ago. He told them how sorry he was that the way has not opened for them to return. He told them that I would be bringing my family to settle there to continue translation, and they seemed satisfied. The town officials assured us of their cooperation, and then we were led to the house where the Laws had lived and

(Continued on next page)

Crusaders

A Parable on Purpose

NOW IT CAME TO PASS, as May came in and June drew nigh, that Jim Crusader lifted up his voice saying, "We have done well to have done many things. But of this I am reminded: having done much we have yet left undone that which is needful."

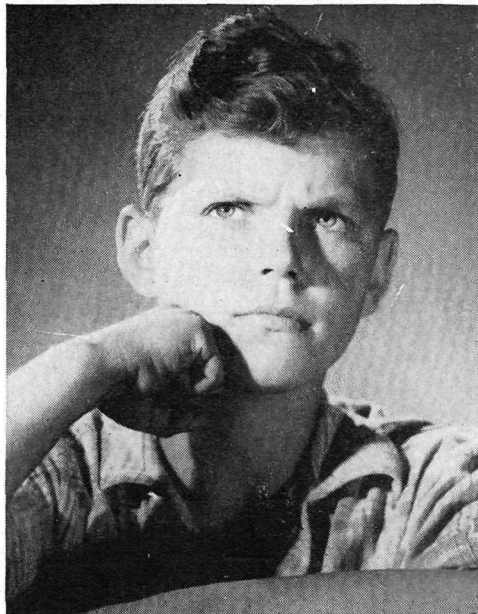
And ere these words had passed his lips, riseth Jane Crusader with vexation on her brow. And, looking full into the face of Jim, she speaketh in this wise: "Why cometh thou hither, friend, to charge us with shortcoming? Verily I say unto thee, look and behold, for few there be who doeth more."

Upon this cometh Jack Crusader upon his feet and, casting reproachful eye on him whom he had counted worthy as a friend, he saith: "James, thou knowest that our committees have labored long and hard fulfilling all things. Yea, even thou thyself hast suffered from many meetings on many matters. And truly it must be said that thou hast borne well thy yoke of leadership. Wherefore, now, dost thou come with this murmuring against us? Art thou—as the Scripture hath said—'weary in well doing'?"

Now Jim was of a tender spirit, and the rebuke which he thus suffered at the hands of friends rested sorely upon him. And ere he leaveth his chair to answer them he thinketh long and hard. For truly much had been done. Even now, thought he, the Bible Quiz team useth all spare moments in preparation and practice for the final round. And many look to him as shepherd in planning the Bible-emphasis program in this second quarter of this year of our Lord. Yea, more than this. Even yesterday had he not burned blisters on both hands planting for the harvest that might yield income for youth conference expenses? This and more cometh to Jim's unhappy mind—more than these pages can hold.

And so it was that Jim cast within himself to find if he had not spoken out of turn. Perhaps, as hath been said, more cannot be expected. The Dew Run Christ's Crusaders was not the largest on the roll. And some he knew who larger were but had done less.

But while he thus sat, thinking what he might say, another voice was heard.



And Jim recognizeth this as the voice of Jill, who likewise had shared in many labors.

"Hold thy peace, fellow Crusaders! For now it occurreth to me that we have heard the truth. For as I spoke with our treasurer in recent days, behold a thing was brought to our remembrance."

And now all eyes and ears were Jill's, and all waited to have uncovered the mysteries of the treasury. Yea, none there was who seemed inclined to turn away at mention of these things.

And so it was that Jill could speak, and in this wise speaketh she: "Rememberest thou that when the cold winds did blow and the snow did fall on a winter eve not many months ere this that we were gathered in this very place? A good day it had been—Christ's Crusaders Day. And we were moved in spirit by the message of that day, 'Christ, Our Anchor.' And dost thou remember the challenge of our pastor to pray for those who do not have this hope?"

And many nods assented to recall that happy day.

"And dost thou too remember we were told of other ways in which to help? Yea, we had been told of this that very day—we had heard of plans to build a home for youth in India, a *hostel* it was called. And we Crusaders said we'd give that other youth might live and

learn in Christian atmosphere and so grow up to tell of Christ to those who know Him not. But, friends, we looked those pages o'er and o'er again. No trace was found that we had done in later days what we that winter day had pledged to do."

And now a silence fell as though of sudden guilt, and then, "We do remember now. Thy words are true," came their reply, their many voices one.

Said Jim aloud, Amen.

And so it was, ere many months had passed, that block and brick and mortar, wood and stone combined to make a home. And from this home went daily Indian youth in search of truth. And to this house did they return to study and to pray, to live and learn of Christ, their Anchor and their Guide.

—Page Editor

RESENTMENT

*One day when I was very small;
I fell against the garden wall;
And smarting with the hurt and pain
I kicked that wall with might and main,
Struck at it with my little fist.*

*I screamed with rage, as children will,
Who fancy things have done them ill;
And bruised my head and sprained my wrist.
With more of anger than of pluck
Against that solid wall, I struck;
Resenting what had gone before
I madly hurt myself the more.*

*This was the error of a child;
How oft at such a scene we've smiled;
And yet how often still does age
Seek comfort in defiant rage,
Thinking in bitterness to find
Sweet consolation for the mind.*

*When grief has hurt us, as it must,
We cry aloud, "God is unjust!"
We strike at faith, that solid wall,
Which shelters and sustains us all;
Not knowing when our hearts are sore,
Resentment only hurts us more.*

*In bitterness no comfort lies,
No tear or sorrow hatred dries;
Who turns upon his God in grief
Finds endless woe in disbelief.
Who cries that faith in God is vain,
Condemns himself to greater pain.*

—The Sunday School Banner

Visit to the Aztecs

(Continued from page seven)

where we were to camp for the next four days.

A SCURRYING IN THE RAFTERS gave notice that we were disturbing a long-standing peace, and from the beginning we were seldom *alone* in the house.

AFTER LABOR—UNDERSTANDING. In the daytime and early evenings men and boys would crowd into the house to hear the tape or buy a copy of the Scripture

portions, or just to visit. We were delighted. Someone would pick up his copy of the beautifully bound booklet and begin reading softly to himself, pleased to have something printed in his native Aztec. I noticed that the long words common in Aztec would occasionally give difficulty. But after laboring through an eight syllable word the reader would quickly go back and repeat it triumphantly with proper speed and accent and with obvious understanding.

EARNEST BELIEVERS IN NEED OF A BIBLE. We met with the many earnest believers in Mecayapan several times in their new thatch-roofed chapel. One of their own men is in charge. He has been using the Spanish Bible and trying his best to explain the meaning in Aztec. But it is almost certain that much of the message of the Word is lost in this process, even to the preacher, because Spanish is not their mother tongue. The dear people are so in need of a Bible they can understand. They now have but a portion. Pray that God will speak to them through it, and that more can be prepared soon.

NOTE: By request from Wycliffe headquarters, the Carl Wolgemuths are postponing their settling in at Mecayapan, in order to help prepare the "Pavilion of 2,000 Tribes" at the World's Fair. Their present address: 2000 Tribes Pavilion, Box 2000, Flushing, New York 11352.



Shelling peanuts, Phumula Mission, Africa. Water supply tanks and Phumula-made cement blocks for the new hospital building in the background.

"The Lord Working With Us . . ."

THANKS to each of you who helped pray for Mpay'a's wife, but most of all, to God who answered! I saw Sigu a number of times in the month after I returned from holiday. On one occasion she told me that she had given up her drinking and tobacco, and that if she took any now it made her sick.

Then when she was at the hospital with their two-year-old child the first week in August, she repented. Mpay'a is now working here on the mission, and so we sent for him and she told him the good news. I wish you could have seen the look of joy on his face! She has seemed a different person since then,

and we have seen a lot of her, as she was here at the hospital recently, waiting for the birth of their new baby. A lovely little girl was born ten days ago.

This is not the end of the story, however, and they do need your continued prayers. Satan is trying them. Their twelve-year-old-daughter came into the hospital ill about four weeks ago. I found that she has tuberculosis. They have accepted the fact quite well, but it is a trial for them. Asalia had started to school this year, but now she has had to drop out. We believe that the Lord will bring them through this victorious.

*Virginia Kauffman, M. D.
Phumula*

We have been conscious of the development of spiritual warmth among some of the church members. This may be partly because of our own increased understanding and sympathy towards their needs and problems. For example, people are bringing their Bibles and pencils to church and making notations during the sermon. Some have asked after the sermon for certain outlines and others have requested that certain messages be translated into their language.

Today a man who has been a Christian for a long time came to the office, after having spent several months for treatment in the village of a witch doctor, and admitted that he had made a mistake and said that he wants to make a public statement to the church.

Ah, you say, such warmth toward the Gospel! Such tender-heartedness! Please keep in mind that we have not mentioned the scores around us who show no concern for the Christ of Calvary. While my heart is warmed, thinking of those converted, I also ask myself: "How many are the lost that I have lifted? How many are the chained I've helped to free? I wonder, have I done my best for Jesus, Since He has done so much for me?"

Macha Mission

Just returned to Africa: The Robert Lehmans.



Robert

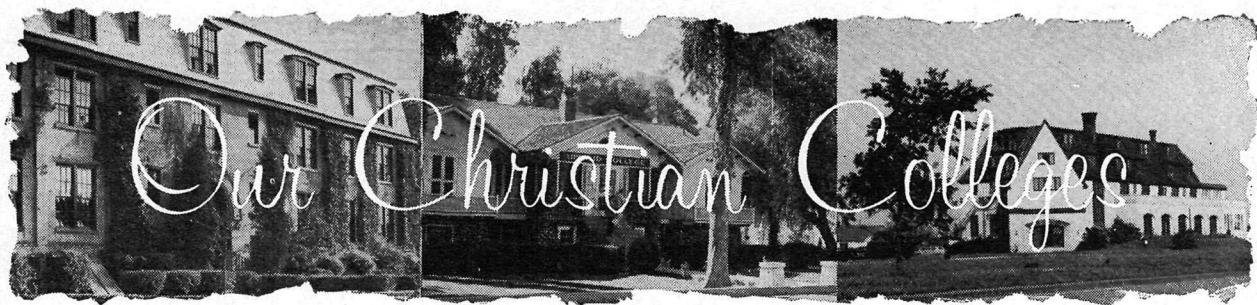
Steven Ray

Susan Elaine

Agnes

Randal Lee

Deborah Sue



MESSIAH COLLEGE

BIGHAM RECEIVES THEOLOGICAL FELLOWSHIP

Darrel Bigham, a senior in the history division, has been awarded a Rockefeller Brother's Theological Fellowship. This award will cover all expenses for a year of theological studies at Harvard Divinity School. Following his year of study at Harvard, Darrel has been awarded a fellowship at the University of Kansas where he will pursue graduate studies in history.

Darrel is a graduate of Messiah Academy. While at Messiah College he was editor of the campus newspaper. This year he is editor of the yearbook, the *Clarion*. He has been active in Choral Society, Platform Arts, College Senate, and Gospel Team. He is a past president of the Intercollegiate Peace Fellowship of Mennonite Colleges.

CHORAL SOCIETY RETURNS FROM SUCCESSFUL TOUR

The Choral schedule began January 28 when they sang for Governor William Scranton's Prayer Breakfast. Since that time they have carried a full schedule of programs in community churches. Over the spring vacation the Choral traveled through Maryland, West Virginia, Pennsylvania, New York, and Ontario.

One of the highlights of the tour was a contact with a policeman in western Pennsylvania. The bus driver had asked for information on restaurants in the town. The policeman joined the group and conducted them to a restaurant for their noon meal. Following the meal, he told them of his own spiritual need and concern. The Choral group had an opportunity to witness to him in song and in prayer.

During the closing hours of the tour as the Choral traveled home, the informal chatter gave way to personal testimonies and devotional time. Students shared in the personal experiences and challenges of the tour. This resulted in a high moment of fellowship and prayer.

The finale for this year will feature the Choral Society as part of the Grantham Oratorio Society. Sunday afternoon, May 17, this group will present Handel's MESSIAH at 3:00 in the Harrisburg Forum. The annual concert of the Grantham Oratorio Society is a high point for music lovers in the Pennsylvania area. With the presentation of the MESSIAH, this promises to be an outstanding program.

DR. K. B. HOOVER, PRESIDENT OF PENNSYLVANIA ACADEMY OF SCIENCE

The Pennsylvania Academy of Science is an organization composed of science teachers on the high school and college levels and other scientists throughout the state of Pennsylvania. On Saturday, April 4, Dr. Hoover was installed as president of this scientific organization. During the past several years Dr. Hoover has been serving as secretary-treasurer for the

Academy. We congratulate Dr. Hoover on this achievement and distinction.

MISS DEARDORFF RECEIVES GRADUATE ASSISTANTSHIP

Miss Audrey Deardorff, a senior from Shipensburg, receives graduate assistantship from the University of Idaho. Miss Deardorff is a major in English and plans to teach in the secondary program. She has served as a college senator, secretary of Gospel Team, secretary to Dr. Hoover, in addition to other class and school functions.

Under the graduate assistantship plan, Miss Deardorff will receive a Master of Arts Degree in approximately two years. She will also be teaching several freshman sections in English. The assistantship is valued at \$2,000 in addition to a waiver of tuition and fees.

UPLAND COLLEGE

THE MARTINS TO TOUR EUROPE

President and Mrs. John Z. Martin will spend six weeks or more this summer in a tour of Europe, according to present plans.

Dr. Martin will be leader of the European Educational Tour, which is sponsored by the Mennonite and Affiliated Colleges. They will sail from New York June 12 on the SS *Nieuw Amsterdam* and return by air. Their itinerary includes travel in England, Holland, Belgium, France, Switzerland, Italy, Austria, and Germany.

This tour is open to students and alumni of Upland College and Messiah College, as well as Mennonite colleges.

ERNEST M. FREY BIBLE SEMINAR

A Bible seminar on the theme, "The Plan of God," was conducted recently by Rev. R. B. Thieme of Houston, Texas, with two lectures daily for three days.

His appearance was made possible through the courtesy of Mr. and Mrs. Earnest M. Frey, the former a teacher, and the latter an alumna of the college.

With a rich background of nine years of the study of Greek and five years of Hebrew and the ability to quote Scripture extensively and fluently, the speaker stressed prophecy, doctrine, and the promises of God. By his use of the overhead projector he presented major teachings visually. His lectures stimulated the climate of conversation among students.

WHO'S WHO REPRESENTATIVES

Norman Bert and Tim Miller have been chosen this year to the high honor of representing their college in *Who's Who Among Students in American Universities and Colleges*.

These students are selected on the basis of scholastic achievement, leadership qualities, student activities, school loyalty, potential for future usefulness, and Christian character.

Mr. Bert is completing seven years at Upland—four years in the academy and three in the college; he attended Messiah College in his

junior year. At Upland he has served in literary, religious, and scholastic activities. As a sophomore he was editor of the *Spartan Spotlight*. This year he is president of the Christian Service Fellowship. For three years he served on the Seminar Planning Committee. Next fall he plans to enter seminary for further preparation for the ministry in the Brethren in Christ Church.

Mr. Miller's principal contributions to the college have been in sports, music, and student government. He lettered in baseball for three years and when a junior was president of the Letterman's Club. He has been a member of the Motet Choir and the Royalties Quartet throughout his four years here. For three summers he traveled for the college in quartet work. At present he is president of the Upland College Student Association. His future plans include serving this summer with the quartet in summer camps, student teaching next semester, and graduate study in biology later.

SPRING BOARD MEETING

The semi-annual meeting of the Board of Trustees was held throughout the day April 4.

Long-range planning for a ten-year development of the college constituted the main business of the day. The slate of officers approved by the board is as follows: Sam Yocum of Alhambra, California, chairman; Dwight Bert, Upland, assistant chairman; Millard Herr, Cucamonga, secretary; Maynard Book, Upland, assistant secretary; Harold Musser, Upland, treasurer. Two board members were present from Ohio: Clarence Boyer of Dayton and Galen Oakes of Massillon.

The day was concluded with a board-faculty dinner, a short program, and good fellowship.

NIAGARA CHRISTIAN COLLEGE

RELIGIOUS EMPHASIS WEEK

Bishop E. J. Swalm has addressed the students each day this week in the chapel of N.C.C. Along with his counselling and personal guidance to the students, his ministry has been a real blessing to all of us here at N.C.C. Bishop Swalm has always been a most welcome guest and minister to the students of N.C.C. He has frequently conducted evangelistic services over the years since the school's beginning and many alumni have a warm regard for the help they received from the ministry of our beloved Bishop.

Our Bible Club has been very active this past year. Marilyn Sider of Grade XIII is the president and has very capably directed the group in its weekly study and inspiration sermons on the campus. The group is well attended and represents a nucleus of vital, enthusiastic Christian students witnessing to the entire student body.

Mr. Charles Lady returned with his school chorus after a successful Easter tour to our churches in Ontario and Michigan. The hospitality of all those who played host to our N.C.C. chorus is much appreciated.

Voluntary Service

(Talk by Mrs. LeRoy Steinbrecher at Upland, California, March 8, 1964)

VOLUNTARY SERVICE is many things: First, it is *people*.

Volunteer workers became a part of the Navajo Mission cause early in the 1950's. Since that time, approximately twenty-six people have served with the unit. It may be interesting to know that the average age of those serving for two to four years, is 23. Quite a few of these individuals were I-W workers who saw value in giving further time after the required two years. Wives of I-W men are automatically classed as voluntary service workers.

Our present staff consists of fifteen home mission workers, three I-W men, of which my husband is one, and a unit of six voluntary service workers, of which I am a member. We are often referred to as "V.S." workers. The present VS unit members give home addresses as Pennsylvania, and Ontario, Canada. Three members of our unit are presently working as a registered nurse and licensed practical nurses in the medical aspect of the Mission. One fellow is cooking for sixty children in the school division. Our other member is staff cook in the hospital kitchen.

The Mission has been favored over the years with short-term volunteers who have given six weeks to six months filling staff vacancies, helping with building projects or, perhaps, doing the chores.

Our voluntary service unit is part of the largest home mission operation in the Brethren in Christ Church. We labor in the only Brethren in Christ hospital and elementary boarding school in the states. Our VS cooks have helped to serve some 1,200 guest meals in 1963.

As God's people, we are happy to be a part of this sizeable organization.

II. Voluntary Service is *voluntary*.

Those people who volunteer have varied motives for doing so. Some merely assume the title because of the circumstances and then they selfishly serve themselves through the entire duration of service, not doing more than absolutely necessary. Other people come because they are searching to meet their own need, they may be trying to escape from something in their past, or they may be searching to be useful in

this world, wondering how far their responsibilities, energies, and concerns should extend. Some respond because this is a practical way to serve the cries of human need. Two of these motives can bring special happiness because they are initiated from within.

One doesn't have to be a volunteer worker, even if he is given that title. No one can force him to be a volunteer. It is only when one's values and motives are correctly placed that he can become a selfless worker, a volunteer in the truest form. It is now with strong feeling that I say this!

Frankly, I must admit that my values were not always placed on the proper things. Beautiful possessions are pleasant to have but happiness consists in the use of a thing, not in just possessing it. Within the last eight months since we



Working with wool, Navajo Mission, New Mexico.

live at the Mission, I have grown aware of human need. Human need can be the most powerful motive in the world. Therefore, I could not be content in my little world of beautiful things.

So I volunteered—to iron a white shirt for a I-W boy, to give haircuts, to babysit, to spend time supervising play periods with the school children, to prepare meals for guests — and so it went. In giving, I am finding myself more surely and clearly. My prayer parallels that of St. Francis of Assisi, "Lord! make me an instrument."

(To be continued)

SHANESVILLE, OHIO

DAVID P. BUCKWALTER, pastor at Shanesville, Ohio, is the son of Mr. and Mrs. Paul Buckwalter. He was born at Columbiana, Ohio. His wife, Loa Lea, daughter of Rev. and Mrs. Gary Lyons, comes from Michigan.

David studied at Eastern Pilgrim College, Allentown, Pa., at Messiah

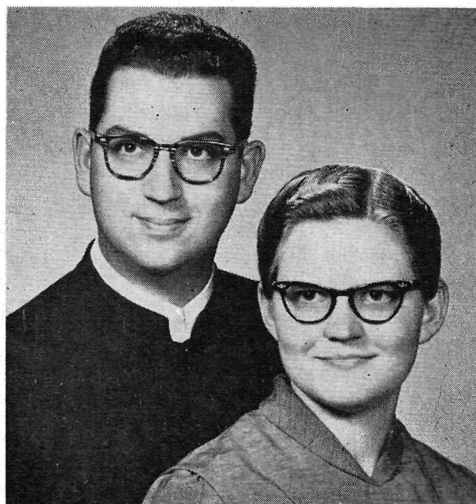
College, Grantham, Pa., and at Malone College, Canton, Ohio. His wife attended Messiah College.

David felt God's call to the Christian ministry in a cottage prayer meeting at Grantham. The Lord miraculously terminated his I-W service after seven months, with a change in draft registration which came through on the day he was to start as pastor at Shanesville. He says, "God is always on time."

The Lord also miraculously terminated a subsequent six-month illness after the doctor had said David would never be able to return to his charge.

The Buckwalters have seen many physical improvements in the church and attached parsonage during the five and one-half years they have been at Shanesville.

His hobbies incline to reading and playing the organ. She also likes the organ, and the piano, and singing. You can see why they have been selected as song evangelists in several camp meetings, and to help with the children at Roxbury.



Rev. and Mrs. David Buckwalter.

CHURCH NEWS

BULLETIN-BITS

A Peace team presented a special program at Lancaster, Pa., Sunday evening, March 1. Participants included George Beck and Darrel Bigham, Messiah College students, and Althea Engle, teacher in Solanco High School.

The Atlantic Conference WMPC Annual Fellowship meeting was held at the Souderton Church, Thursday, April 30.

John Fries and Leroy Yoder were guest speakers for the Annual Spring Lovefeast at Cross Roads, Pa., May 2-3.

Manor congregation, Pa., featured a consecration and farewell service for Miss Verna Gible, Sunday morning, April 19. She left by plane for India, Tuesday evening, April 21.

Paul McBeth was guest speaker for the District No. 3 Sunday School Convention, Franklin County, Pa., Tuesday evening, April 14. The session convened in the St. James United Brethren Church, Chambersburg, Pa.

Pastor William Engle, Cincinnati, Ohio, conducted special services at Baltimore, Md., April 26-May 3.

Field Representative of Board for Schools and Colleges, Erwin W. Thomas, conducted college services at Upland and Chino, California, Sunday, April 5.

Upland, California received thirteen into church membership Sunday evening, April 5; seven by transfer of letter, six by confession of faith.

Glen Schwartz, returned I-W from Africa, spoke and showed pictures for churches in Dickinson County, Kansas, at Rosebank, Wednesday evening, April 1.

Mechanicsburg congregation, Pa., is planning their Annual Lovefeast for Saturday, May 16.

New Guilford, Pa., received six into church membership, Sunday, April 19.

Upland College Motet Choir presented a concert of sacred music at Chino, Sunday evening, April 12.

Pastor Virgil Books, Albuquerque, New Mexico, was ordained to the Christian ministry Sunday morning, April 19, 1964. Bishop Alvin C. Burkholder, Rev. Amos Buckwalter, Rev. J. Wilmer Heisey, Rev. Charles Lenker and Mr. Bill Boswell participated in the service. Brother Burkholder remained for special services through Wednesday evening, April 22.

Pastor Roy Sider, Sherkston, Ontario, Canadian representative for the Board of Home Missions and Extension, visited the churches in Saskatchewan, April 13-18.

Mr. and Mrs. Sam Longanecker, Village Church, Nappanee, Indiana, were honored by the congregation for their 25th Wedding Anniversary, Sunday evening, April 19.

Vincent Harding, superintendent of Menonite House, Atlanta, Georgia, was guest speaker at Upland, California, Sunday evening, April 19.

Pastor and Mrs. Eber Dourte, Upland, California, shared in a weekend Home Life Conference at Grants Pass, Oregon, April 20-21.

They included visits to the Waukena, Salem, Oregon and San Francisco congregations in their trip north.

Green Grove, Pa., featured a missionary conference, April 25-26; speakers, Rev. and Mrs. Charles Engle, Miss Mabel Frey and Rev. Henry N. Hostetter.

Ernie Taylor, Elkhart County YFC Director, was guest speaker at the Village Church, Indiana, Sunday evening, April 26.

Women's Fellowship, Lancaster, Pa., had as their guest speaker, Mrs. Nevin Zuck, wife of Pastor Nevin Zuck, Elizabethtown Church of the Brethren, Tuesday, March 24.

ANTRIM, PA.

The topic "Christian Home versus Heathen Home," was discussed the evening of January 26 by Brother Mapendhla Moyo, an African Church leader, presently studying at Messiah College. A week later Rev. Henry Hostetter, recently returned from a world tour of missions, spoke to us in the morning service.

Christ's Crusaders had charge of the entire Sunday morning service on Crusader's Day. Following a fellowship luncheon in the Church basement the group went visiting and handing out revival service announcements. Bishop Charlie B. Byers served as evangelist, February 16-March 1. We appreciated the truth as presented and trust the seed sown will still result in decisions for Christ. Special singing was a feature of the services each evening.

Guest ministers from the community who shared in the services recently included Rev. Lester Meisner and Rev. Roy Hawbaker.

Lois Ocker

BOYLE, ONTARIO, CANADA

Pastor Andrew McNiven, at our Annual Council meeting, was invited for another three year term as pastor. The invitation for another term of service expresses the appreciation of the congregation for our brother's ministry.

Our winter week of revival featured Pastor James Sider of the Rosebank congregation as evangelist. We sensed the Lord's special presence in these services and we rejoice in what God has wrought. The last Sunday morning there were eleven who sought the Lord at an altar of prayer. The WMPC and the Ladies Sewing Circle meet the second Monday of each month. A time of prayer, and the sewing of quilts are regular features of the meeting. Presently, attention is being given to the preparation of Christmas bundles.

On a recent Sunday evening, Christ's Crusaders had charge of the evening service with a group from Niagara Christian College presenting the program. Brother and Sister Isaac Schmucker and daughters from Nappanee, Indiana, worshipped with us on one occasion this winter.

M. K. H.

MONTGOMERY, PENNA.

March was Missions and Youth month in our congregation. Mr. and Mrs. Bedsaul Agee, Grantham, Pa., were guest speakers for Sunday, March 1. Mr. and Mrs. John Brubaker, recently returned from Berlin, Germany, spoke and showed pictures of MCC work, Sunday, March 15.

Edith Miller, missionary on furlough from Africa, was guest speaker at our midweek service, March 18. Harry Burkholder spoke of the work at the Life Line Mission in San Francisco and Rev. and Mrs. Lloyd Buckwalter shared about mission work at Marsh Creek, Pa.

Our revival services concluded on Easter Sunday. Dr. Arthur Climenhaga served as evangelist, March 22-29. Brother Climenhaga was guest speaker for our Easter Sunrise service held in the cemetery. Easter morning worship included a communion service.

Verna Leshner

MT. PLEASANT, PA.

The Brazilian Teen Team with Wendy Collins was with us for the morning service, March 1. They are scheduled to spend four months in Brazil ministering in word and song. A former member of the Mt. Pleasant congregation, Larry Moyer, presently a student at Messiah College, is a member of this team.

Pastor Hess Brubaker, Mowersville, Pa., was guest minister for evangelistic services, March 1-15. He related the "Ten Commandments" to practical Christian living, dealing with a different commandment each night. We thank God for those who made commitments to a new and deeper life in Christ.

Rev. Orion Rhoads shared in a special prayer conference, morning and evening sessions, February 2. Rev. and Mrs. Samuel Brown, serving under the Evangelical Alliance Mission, recently returned from Arabia, were guests for our Wednesday evening service, February 5. They were residents of this community before entering mission work. Rev. John Arthur Brubaker spoke concerning the interests of the Atlantic Conference Extension Board and gave a progress report of the Skyline View Church now under construction.

Five new members were received into church membership during the first quarter of 1964.

ELIZABETHTOWN, PA., CHRIST'S CRUSADERS DAY

A skit based upon Acts 27, given by several high school boys, was presented during the morning worship service, February 2. Tied in with the national theme, "Anchored in Christ" the skit was staged in a boat portraying Paul as a prisoner sailing to Rome. A girl's trio sang "In Times Like These" and Pastor Donald Shafer's message was entitled "Anchor Analogy."

During the Sunday school period Rev. Shafer guided the youth in thinking concerning the purpose and aims of Christ's Crusaders. A wooden anchor divided into sections was joined together by four youth thus symbolizing individual responsibility.

The filmstrip "For Christ—or for Fun" was shown at a four-thirty P.M. Christ's Crusaders get-together. This merged into a discussion period looking at effective ways through which youth can have fun in Christ. About 25 young



E'town Crusader Officers sign a faith pledge; l. to r.: Pres. Frank Moquin; Sec. Linda Martin; V. Pres. Gerald Engle; Marvin Espen-shade; Treas. Malcolm Hershey.

people then enjoyed a delicious fellowship dinner prepared by several of the church ladies.

This busy day for Christ's Crusaders, a day in which musical or otherwise, each youth shared in some activities, was concluded with an evening service. Based on the book of Philippians, Pastor Clark Hock, Fairland congregation, challenged the youth to a fuller commitment to Christ.

GREEN SPRINGS, PA.

Our congregation was host to the Ninth Annual Missionary Conference of Greater Franklin County. Held March 19-22, using as a theme, "A New Look at the World" we received an enlarged vision of missions. Speakers C. N. Hostetter, Jr., Arthur M. Climenhaga, Henry N. Hostetter, Charles Rife and returned missionaries and voluntary service boys, ministered during the conference. A special pictorial visit with our missions was presented by Brother and Sister Richard Witmer who concluded a world tour of missions about a year ago.

Praying, giving and going were impressed upon us anew as the means by which the Lord's work goes forward.

D. Ray Heisey was our guest speaker for Rally Day, Easter Sunday. An offering of \$1,000 was received for the building fund with an attendance of 146.

BRIDLEWOOD, TORONTO, CANADA

Since dedication of our new church last fall there have been many "firsts" in our church life.

Mrs. Dorothy Grove, whose husband Merlin was martyred in Somalia in 1962, was guest speaker for our first ladies auxiliary meeting. Another missionary highlight was a presentation by Edith Miller, recently returned from Africa. She spoke in the morning service, February 23 and showed many interesting slides in the evening service.

Roger Sider, a medical student, spoke during the worship service on Christ's Crusaders Day, March 1. The film, "Flight Plan" with a challenging missionary emphasis was featured in the evening. The day concluded with an informal fellowship, refreshments being served in the fellowship hall.

The first communion service and baptismal service were held March 15. Eight young people followed the Lord in the rite of water baptism. Our bishop, E. J. Swalm, was with us for the day.

One of our valuable workers, Barbara Winger, has joined the voluntary service unit in New York for a year. She is greatly missed but we know she will be a blessing there. We are grateful for the response of community families in attendance. It is a thrill to see new people almost every Sunday. Little Karla Faye Reesor was the first baby dedicated to the Lord.

HENRY STECKLEYS CELEBRATE GOLDEN WEDDING ANNIVERSARY

The first social event in the new Bridlewood Church, Toronto, was the Golden Wedding Anniversary celebration of Mr. and Mrs. Henry Steckley. Their niece, Marjorie Cooney, appropriately decorated the fellowship hall.

Henry Steckley and Cora Schell began their lives together, November 19, 1913. Brothers, sisters and friends shared in reminiscing covering their earlier years of married life and events that have transpired through the years. A brother, Jesse Steckley and a nephew, Ray Swalm, each sang a solo.

Their daughters, Myrtle and Ruth, now living at home, after having served a number of years in mission work, paid fitting tributes to their parents.



Mr. and Mrs. Henry Steckley.

Pastor Paul Hostetler was master of ceremonies. Some eighty relatives and friends presented them with a comfortable chair. The ladies auxiliary prepared and served refreshments.

GENERAL CONFERENCE INSPIRATIONAL PROGRAM

The Ninety-fourth Annual General Conference at Grantham, Pa., presents another pre-Conference feature—a Church Music Seminar in the Music Hall, Wednesday, June 10, 1964. The Conference Love Feast begins Wednesday afternoon and continues into the evening.

Devotional meditations are to be presented by guest speakers—Rev. Hubert Mitchell, Rev. Elmer Kilbourne and others. For the Conference sermon you will have the privilege of hearing the one who preached the first Conference sermon in 1938.

Promotional hours, in which the Board and Commission interests subordinated last year to the Sunday School Centennial activities, will present aspects of their work. They are the Ministerial and Examining Board, Publication Board and Commission on Home.

Evening programs for the auditorium are planned as follows: Thursday, World Missions; Friday, Home Missions and Extension; Saturday, Peace, Relief and Service, followed by the Bible Quiz Finals; Sunday, Commission on Youth.

Simultaneous Sunday school sessions and worship services are arranged for Sunday in the auditorium and church for all the family—sermons by John Arthur Brubaker and Henry N. Miller.

Twin missionary programs on the theme "The Call for Reapers," will present the outreach of the Church, on Sunday afternoon. The WMPC and Sewing Auxiliary programs on Friday, and exhibits from our mission fields, relief projects and educational institutions will emphasize the supporting areas of mission work.

Provisions for personal spiritual needs will be carried on the heart of Conference Evangelist Harry Hock and others. Many will be sharing in the General Conference night of prayer and daily prayer intercessions. Scriptural teaching will be given on divine healing and on the "gifts of the Spirit." Captivating and uplifting provisions for the children will be given by Lloyd and Cora Buckwalter.

Various groups have applied for opportunities for annual fellowship. Watch for these on

Conference programs. Pray and come.
Ohmer U. Herr, Secretary
General Conference Program Committee

Births

CARVER—Franklin Richard, born February 5, 1964, to Mr. and Mrs. Cecil Carver, Bertie congregation, Ontario, Canada.

HESS—Gretchen Sue, born March 6, 1964, to Dr. and Mrs. Karl W. Hess, Cleveland, Ohio. Mrs. Hess was formerly Miss Betty Hess, New Guilford congregation, Pa.

MENGES—Nathan Lee, born April 1, 1964, to Mr. and Mrs. Burnell Menges, Hanover congregation, Pa.

NYE—Daniel Roy, born to Mr. and Mrs. Joseph Nye, February 17, 1964, Mechanicsburg congregation, Pa.

PUTNAM—James Walter, born February 2, 1964, to Mr. and Mrs. Walter Putnam, Bertie congregation, Ontario, Canada.

Obituaries

CARVER—Mrs. Anna Louise Carver was born December 22, 1873, passed peacefully away March 12, 1964, at the Tradeswood Manor Nursing Home, Fort Erie, Ontario. She was a member of a family of eleven children; six have predeceased her; one sister and three brothers survive.

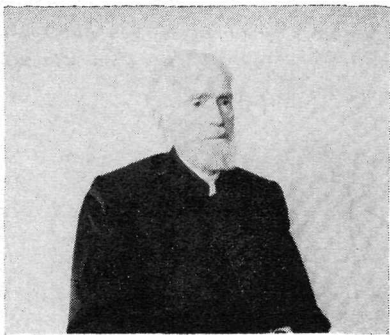
She was united in marriage to the late Adam Carver in 1908 who predeceased her in 1926. She united with the Brethren in Christ Church at Nottawa at the age of 18 years and remained a faithful and consistent member. Four step-children survive: Lula of Buffalo, N. Y.; Winfred of Sherkston, Ontario; Wilfred of Florida; Margaret Winger of Buffalo, N. Y. Funeral services were held in the Bertie Brethren in Christ Church by Rev. William Charlton, assisted by Rev. E. M. Sider. Interment was in the Ridgeway Cemetery.

DAMUDE—Mrs. Elizabeth Damude was born in Bertie Township, Ontario, January, 1875. She was united in marriage to Guilford Damude, who predeceased her in October of 1947. Mrs. Damude has been a member of the Brethren in Christ since 1950. For the past few years she had been in failing health and passed away at the Welland County General Hospital, Friday, February 14, 1964.

She was the last member of a family of thirteen. Surviving are two sisters-in-law and several nieces and nephews. The service was conducted in the Bertie Brethren in Christ Church, Pastor William Charlton officiating. Interment was in the Fairview Cemetery, Niagara Falls, Ontario.

SIDER — Andrew Sider was born May 15, 1875. In this same year the Bertie Church was built and this church was the first place he was taken as a baby, perhaps attending the first service held there. At the age of 12, he and his brother, who was 8 years of age, were asked by Bishop Abraham Winger to serve as church janitors. As this made it necessary for him to attend all the services, Brother Sider felt this was a factor which helped turn his heart to the Lord.

He accepted the Lord as his personal Saviour at the age of 16 and united with the Brethren



Andrew Sider.

ren in Christ Church. On October 21, 1903, he was united in marriage to Lydia Gingrich, who predeceased him in 1953.

In 1919 Brother Sider was elected deacon, in which office he served with distinction until the year of his retirement. He also served as trustee of the local church and cemetery for many years. At the age of 74 he began promoting the idea of a radio broadcast and as a result helped found "The Call to Worship Hour" in cooperation with Pastor Charlton in 1949. He was a generous supporter of the broadcast and served as treasurer until his death.

He gave liberally of his time and means in the work of the local congregation and was especially interested in the outreach of the church, Niagara Christian College, and church extension. One of his last desires was fulfilled when he was permitted to see Lamar and Anna Mae Fretz sail for Africa. After praying, "Lord Jesus, come quickly" he entered in the presence of his Lord, April 8, 1964, the last survivor of the family of his generation.

He is survived by 25 nephews and nieces, relatives, brethren and sisters of the church and friends of the community.

The funeral services were conducted by Bishop E. J. Swalm assisted by Rev. Roy Sider in the Bertie Brethren in Christ Church. Interment was in the adjoining cemetery.

MCC News

BURUNDI PROGRAM IMPORTANT; REFUGEE PROBLEM CRITICAL

AKRON, PA. (MCC)—Independent since July 1, 1962, the republic of Rwanda and the kingdom of Burundi, have been harassed by communal rivalries and tribal warfare. Thousands of the aristocratic Watusi tribe have been forced to flee over the Rwanda borders into other African countries less hostile to their presence. By 1962, shortly after the Buhutu tribe scored a class revolution, 21,000 Watusi scurried to neighboring Burundi. In early 1964, following the eruption of new violence, another 7,000 Watusi fled to Burundi.

Naturally, this influx of refugees has severely taxed an unspectacular Burundi economy. The main source of revenue has been the annual sale of a few thousand tons of coffee and cotton. Burundi has no other cash crop.

The Protestant Alliance of Burundi and Rwanda appealed to the churches of the world for assistance during this critical refugee and famine situation. In May, 1962, the Mennonite Central Committee executive committee approved sending a couple to Burundi in cooperation with Church World Service and the World Relief Commission. The three agencies, representing 40 million Christians in the U.S. and Canada, agreed to establish a single line

of relief instead of three parallel and duplicating lines.

The project became a cooperative venture with three main objectives: aid to the refugees; support for the two dozen Protestant missions, some of which were hard pressed to care for refugees who had encamped around their mission buildings; and material aid to impoverished government ministries.

Wingerts to Burundi

Veteran MCC workers, Norman and Eunice Wingert, were chosen for this assignment. Church World Service and World Relief Commission share the full cost of the Wingerts' support and also contribute toward program costs. The program is administered from state-side by the World Relief Commission. The Wingerts arrived in Bujumbura (formerly Usumbura), Burundi's capital, on July 18, 1962.

One of Wingert's first major undertakings was to secure an agreement with the Burundi Government permitting the duty-free entry of relief supplies. This agreement is required by the American Government for the importation of surplus commodities. MCC has cooperated with WCR and CWS in sending aid shipments to Burundi.

The relief committee of the Protestant Alliance of Burundi named Wingert director of "Secours Protestant" and instructed him to take charge of all Protestant relief activities. This includes the administration of substantial funds sent from Geneva for the Rwanda refugees.

As of mid-March, 1964, over a million pounds of food, clothing, drugs, and surplus foods have been received in this landlocked country. Three-fourths of this amount consisted of U.S. government surplus commodities. The other quarter was donated goods; beans from CROP, vitamins and medicines from WRC and CWS, meat and bundles for leprosy patients from MCC; bedding, and blankets from all three.

Transportation is a problem in this country. The roads to the missions and to the refugee camps are long and tortuous.

Project Handicap and Sewing Groups

Secours Protestant also has a program of its own. This consists of several sewing groups and a distribution program among neglected refugees in the slum area of Bujumbura. They are the poorest of the poor. Much of the clothing received has been distributed by Eunice Wingert to these people. The devotional periods with her groups have given her an unusual opportunity for a spiritual ministry.

Seven Singer sewing machines were purchased with the help of funds received from the U.S. for the purpose of initiating sewing classes. In one class a large group of women are taught the rudimentary arts of sewing; another class is for women of the neighborhood, among them wives of government officials who wished to learn sewing; and a special intensive course in sewing for young widows and unmarried girls. This latter group made 400 uniforms for leprosy patients. They were paid fifteen francs a day for making the uniforms.

There are in Bujumbura something like a thousand people who are physically handicapped and who cannot afford correctional surgery. Some have lost the use of the upper part of their bodies. Others have lost the use of limbs but do have normal control of arms and therefore are capable of learning a trade. It is the latter for whom Secours Protestant, with the cooperation of the Burundi government, has set up a self-help sewing and handicraft project.

The king gave Secours Protestant a very large place near his palace. This accommodates

the self-help classes and provides dormitories for the cripples who have no one to support them. There is also ample space for other projects such as shoe-making and chair caning.

Mrs. Wingert and Mrs. Nsabimana, the widow of the late president of Fonds Mwami Mwanbutsa IV, are the co-directors of Project Handicap. They carefully selected 25, from among the droves of applicants, to begin their six-month course in sewing and handicraft. They are taught hand sewing, machine sewing, and knitting. They are served a hot lunch at noon and are furnished materials with which to make clothing items. A cooperative shop will be established so they will have the opportunity to sell their products. It is hoped that in this way these unfortunate people will gain self respect and financial independence.

Paxmen in Burundi

Paxmen Gilbert Unger and Abe Penner arrived in Burundi in September, 1962. They are located at the Nyankanda Leprosarium which is 125 miles from the capital. Their work is to assist in general mechanical duties and maintenance. Among other things, they have installed a hydro-electric plant complete with generator and transformer.

A third Paxman, Lavon Welty, arrived in Bujumbura in September, 1963. He has been occupied with language study and with assisting Norman Wingert, director of Secours Protestant.

Many Opportunities

Most missionaries concur that mission work in Burundi is getting more difficult and complex. The shortage of seasoned personnel, appeal of new ideas, the freedom spirit, nationalism, and the brisk winds of change have outdated traditional patterns of mission work. However, opportunities are many.

A news item from the Ecumenical Press Service states: "A recent survey of the medical situation in Burundi has disclosed that there are only twelve doctors serving the whole country, with a population of two and a half million. This . . . includes . . . Protestant missionary doctors, . . . Roman Catholic, and government doctors. The need for further reinforcements is urgent. Because of the shortage of nurses, it is feared that some hospitals may have to be closed. . . . Teachers are so urgently needed that the Mission's council (Anglican) is taking the unprecedented step of calling for short-term volunteers."

Three Refugee Camps

Three resettlement camps, Muramba, Kayongozi, and Kigamba, containing 21,000 Rwanda refugees, are located 100 miles from the capital on virgin veldt tablelands in the southeastern part of Burundi.

In January, 1963, the office of the United Nations High Commissioner for Refugees implemented an overall plan for settling the Rwanda refugees in their respective countries of asylum by obtaining government consent to set aside specific areas for refugee resettlement. The League of Red Cross Societies carried out the difficult task of removing the scattered refugees from their makeshift homes to the designated places where each family could build a more permanent grass hut on its own plot of land.

From January to September of 1963, trucks loaded with standing refugees lumbered toward the three resettlement areas in Burundi. At the end of November, the League terminated its action and handed over to the Burundi government the responsibility for the future management of refugee affairs. The League was also

completing the resettlement of nearly 100,000 other Rwanda refugees in neighboring Congo, Uganda and Tanganyika.

Still the refugees were unhappy. So were the host governments at having these foreigners injected into their land and their economy just when they were assuming self-government. The expatriate Watusi nursed a hope of returning to Rwanda. Their aspirations were helped along by outside agitators. In the beginning of December, 1963, the attitude of the Watusi in the Burundi camps was that it would be pointless to adopt self-help projects and to

attempt self-support for they would soon be going back.

Suspension of Public Law 480

The Burundi Minister of Social Affairs, who is responsible for the administration of the resettlement camps, ordered the halt of Public Law 480 food distributions, in a drastic measure to make the refugees self-supporting. Consequently, U.S. surplus commodities have been spoiling in the government warehouse for the past six months.

However, a considerable amount of con-

stituency contributed relief supplies, clothing, medicines, and some food, were still getting through. At this point there is a possibility that the Social Affairs Minister may also ask to control these goods.

The situation is embarrassing for the Burundi government. They cannot afford to have the Watusi die on their hands and they cannot go on feeding them for fear of alienating the indigenous population near the camps who receive no material aid.

Thomas Jamieson, Director of Operations for UNHCR, reported in January, 1964, that he

Missions in America

Explanatory note: Missions () and Extension Churches are listed as per address.*

ALLEGHENY CONFERENCE

Baltimore 21, Maryland: Rev. W. Rupert Turman, pastor, 925 Homberg Avenue, Church address, 611 S. Marlyn Avenue, Telephone MU 6-3189

Blairs Mills, Pennsylvania: Rev. Jacob Moyer, pastor, Dry Run, Pa.

***Blandburg, Pennsylvania:** Rev. William Berry, pastor

Breezewood, Pennsylvania (Mountain Chapel, Ray's Cove): Rev. Norris Bouch, pastor, Altoona, Pa., R. 2, Box 566

Hollidaysburg, Pennsylvania (Mt. Etna Church): Joe Neumeyer, pastor, 717 Penn Street, Hollidaysburg, Pa.

Hopewell, Pennsylvania (Sherman's Valley): Rev. Earl Lehman, pastor, R. 2, Telephone—New Granada, Murry 5-2344

***Ickesburg, Pennsylvania (Saville Church):** Rev. Merle Peachy, pastor, Thompsonstown, Pa., R. 1, Telephone—McAllisterville, Pa., 463-2551

Iron Springs, Pennsylvania: Rev. James Leshner, pastor, Fairfield, Pa. R. 1, Telephone—Fairfield 642-8632

Little Marsh, Pennsylvania, R. 1 (Jemison Valley): Rev. Larry Strouse, pastor, Telephone—Westfield, Pa. Emerson 7-5355

Mt. Holly Springs, Pennsylvania: Rev. Edward Hackman, pastor, Mounted Route. Telephone Hunter 6-5440

Red Lion, Pennsylvania: Rev. Samuel Lady, pastor, Telephone 2468-880

Three Springs, Pennsylvania (Center Grove Church): Rev. Marion Walker, pastor

Uniontown, Pennsylvania (Searights): Rev. George Kipe, pastor, Uniontown, Pa., R. 4

ATLANTIC CONFERENCE

Allisonia, Virginia (Farris Mines): Rev. Bruce Urey, pastor

Callaway, Virginia:

Adney Gap Church: Rev. I. Raymond Conner, pastor, Callaway, Va., R. 1. Telephone 929-4277

Callaway Church: Rev. C. Benjamin Fulton, pastor, 1531 Riverdale Road, S.E., Roanoke 13, Virginia

Harrisburg, Pennsylvania (Bellevue Park Brethren in Christ Church): Rev. Joel Carlson, pastor, 14 North 20th Street. Telephone—Cedar 2-6488. Church address, 2001 Chestnut St.

Harrisburg, Pa. (Skyline View Church): Rev. John Arthur Brubaker, pastor, 7733 Hillcrest Ave., Harrisburg, Pa.

Hillsville, Virginia (Bethel Church): Rev. Edgar Giles, pastor, Hillsville, Va., R. 4, Telephone—Sylvatus, RO 6-3238

Hunlock Creek, Pennsylvania: Rev. Ross Morningstar, pastor, 311 Vine St., Berwick, Pa.

***Llewellyn, Pennsylvania:** Rev. Charles Melhorn, pastor; Telephone—Minersville, Liberty 544-5206

***New York City, New York:** 246 East Tremont Avenue, Bronx 57, New York, (Fellowship

Chapel) Telephone—TR 8-0937, Rev. Paul Hill, superintendent, Mrs. Evelyn Hill, Rev. Roy H. Mann, Mrs. Esther Robinson, I-W and V.S. Workers: Miss Edna Hill, Mr. Stanley Detwiler, Miss Carolyn Hilbert, Miss Barbara Winger, Mr. Richard Hilsher, Mrs. Lois Hilsher, Mr. Donald Alvis, Mrs. Dorothy Alvis, Mr. Leon Kanagy, Mrs. Frances Kanagy, Mr. Clair Barkle, Mrs. Dorothy Barkle, Mr. Mark Peachey, Mrs. Faye Peachey

***New York City, New York (Brooklyn Mission):** 984 Bedford Avenue, Brooklyn 5, N.Y., Parsonage, 215 Walworth St., Brooklyn 5, N.Y., Rev. Harold Bowers, pastor, Mrs. Catherine K. Bowers

CANADIAN CONFERENCE

Concord, Ontario, Canada: Rev. Arthur Heise, Gormley, Ontario, Canada

Delisle, Saskatchewan, Canada: Rev. Marshall Baker, pastor, Delisle, Saskatchewan, Canada

Hamilton, Ontario, Canada (Ridgemount Brethren in Christ Church): Cor. of Jameston and Caledon Streets, Office Telephone—FU 3-5212, Rev. J. Allan Heise, pastor, 396 West Second Street, Telephone—FU 3-5309

***Meath Park, Saskatchewan, Canada (North Star Mission, Howard Creek and Paddockwood Churches):** Rev. Maurice Moore, pastor, Mrs. Mabel Moore

Port Rowan, Ontario, Canada (Walsingham Centre): Rev. John Pawelski, pastor

Saskatoon, Saskatchewan, Canada: Rev. Ronald Lofthouse, pastor, 1 Malta Street

CENTRAL CONFERENCE

***Chicago, Illinois:** 6039 South Halsted Street, Chicago 21, Illinois, Telephone—TRiangle 3-7122, Rev. Carl Carlson, pastor, Mrs. Avas Carlson, Misses Grace Sider, Lily Wyld

Cincinnati, Ohio: 2951 Sidney Avenue, Cincinnati 25, Ohio, Rev. William Engle, pastor, Telephone—Liberty 2-3891

Dayton, Ohio (Church, 831 Herman Avenue): Rev. Ohmer Herr, pastor, Clayton, Ohio, R. 1

Dearborn, Michigan (near Detroit): 4411 Detroit Street (Church and parsonage), Rev. Maurice Bender, pastor, Telephone—CR 8-6850

Ella, Kentucky (Fairview and Miller Fields Churches): Rev. P. B. Friesen, pastor, Columbia, Kentucky, R. 3, Box 157

Garlin, Kentucky (Bloomington Church): Rev. Curtis Bryant, pastor

Gladwin, Michigan, R. 4: Rev. Gary Lyons, pastor

Hillman, Michigan, R. 1, (Maple Grove Church at Rust): Rev. Milford Brubaker, pastor

Knifley, Kentucky: Rev. Gaylerd Miller, pastor Telephone—Campbellsville 465-7980

Shanesville, Ohio: Rev. David Buckwalter, pastor, Telephone—Sugar Creek 2-4212

Sheboygan, Wisconsin: 1325 Carl Avenue, Telephone—Glencourt 8-2627, Rev. Tyrus Cobb, pastor

Smithville, Tennessee (Pomeroy Chapel): Rev. John Schock, pastor, R. 7, Sparta, Tennessee

Uniontown, Ohio: Rev. Henry P. Heisey, pastor, 4052 Georgetown Road, Canton 5, Ohio

Phoneton, O. (Phoneton Community Church): Rev. Elam O. Dohner, pastor, P.O. Box 95, Phoneton, Ohio

MIDWEST CONFERENCE

Colorado Springs, Colorado (Mountain View Chapel): Rev. Earl Engle, Jr., pastor, 2402 East Caramillo Street. Telephone ME 4-1668

PACIFIC CONFERENCE

Albuquerque, New Mexico (Sandia Brethren in Christ Church): 541 Utah Street, N.E. Telephone AL 6-9492, Rev. Virgil Books, pastor

***Bloomfield, New Mexico (Navajo Mission):** Telephone—Farmington, N. M. YR 6-2386, Rev. J. Wilmer Heisey, superintendent, Mrs. Velma Heisey, Rev. John R. Sider, Mrs. Ethel Sider, Rev. Ralph R. Rickel, Mrs. Shirley Rickel, Mrs. Martha Garber, Misses Ida Rosenberger, Verna Mae Ressler, Rosa Eyster, Jane Monn, Mary Olive Lady, Anna Marie Hoover, Janet Oberholtzer, Mildred Brilling, (I-W or V.S. Worker) Mr. Nelson Poe, Mr. Mervin Potteiger, Mrs. Ruth Potteiger, Mr. Glenn Shonk, Mrs. Jean Shonk, Dr. Leroy Steinbrecker, Mrs. Eunice Steinbrecker, (Navajo Interpreters: Miss Fannie Scott, Mr. Peter Yazzie)

Ontario, California: Rev. Nelson Miller, pastor, 9579 Baker Ave., Ontario, California

Salem, Oregon (Labish Community Church): Church address, 4522 Scott Avenue, N.E., Rev. Art Cooper, pastor, 4306 Scott Avenue, N.E., Salem, Oregon, Telephone—EM 2-7204

***San Francisco, California (Life Line Mission):** 306 Minna Street, 94103, Telephone EX 2-2220, Rev. Avery Heisey, Supt., Rev. Harold Paulus, Pastor; V.S. workers: Mr. John Ruegg, Mrs. Clara Ruegg; I-W workers: Mr. Lyle Zook, Mr. Glen Pierce.

***San Francisco, California (Life Line Chapel):** 422 Guerrero Street, 94110, Telephone UN 1-4820, Rev. Avery Heisey, Pastor, Mrs. Emma Heisey, Mr. Harry Burkholder; V.S. workers: Miss Dorothy Kniesly, Miss Linda Bert, Miss Marion Trayer; I-W worker: Mr. Dallas Adams.

Contributions to World Missions

send to:

BRETHREN IN CHRIST WORLD MISSIONS

P. O. Box 171

Elizabethtown, Pa.

Telephone 717-EM 7-7045

Contributions to Missions in America

send to:

Andrew Slagenweit

West Milton, Ohio

Contributions to Peace, Relief and Service Committee

send to:

Clair Hoffman, 320 S. Market Ave.,

Mt. Joy, Pa.

felt heartened by the progress made in the three Burundi refugee camps. He says: "In each there are now schools—simple affairs to be sure, with the children sitting on logs—and a clinic; but, most important of all, the refugees are working hard to build a future for themselves. On my previous mission, in November, 1962, there had still been great apathy; going home seemed a real possibility. Now, on the whole, they appear to have cast in their lot with the new communities."

History of the Watutsi Massacres

Rwanda experienced its first massacres in 1959 when the Buhutu people overthrew their Watutsi overlords, the giant conquerors who had come from Ethiopia centuries ago. During this bloody revolution, thousands of Watutsi were wiped out and their Mwambi, Kigeri V, exiled. Others fled to Burundi, Uganda, Tanganyika, and Kivu Province of the Congo. It is estimated that 140,000 left Rwanda during 1961 and 1962.

The blood feud flared into fresh killings in early 1964. Refugee and guerrilla Watutsi launched unsuccessful retaliating raids. After each raid, the Buhutu reacted by slaughtering Watutsi still living inside Rwanda.

Until it is clear that there is no danger of the monarchy's restoration, friction will go unrelieved and the two tribes unable to live in peace in Rwanda. Meanwhile, Secours Protestant hopes to continue its material aid program and specialized projects for the handicapped as long as circumstances permit.

News Items

NATIONAL HOLINESS ASSOCIATION ISSUES CALL TO PRAYER FOR REVIVAL

Inspired by the blessing and challenge of a great convention in Minneapolis, April 1-3, which featured Spirit-anointed preaching, missionary challenge, and an all-night prayer vigil, the Board of Administration directed the Executive Committee to issue a special call to prayer for revival.

The Executive Committee under the leadership of NHA's new president, Dr. Paul L. Kindschi, at a special meeting held in Chicago, April 8, 1964, took action to designate Pentecost Sunday, May 17, which is NHA Sunday, as a special day of prayer for revival throughout its constituency. Denominational leaders, college and seminary presidents, and auxiliary officers are urged to relay this call to their respective groups by every possible means.

It is believed that such a united prayer effort will be felt around the world and that every denomination, educational institution, camp meeting, mission board, and auxiliary will experience an upsurge of spiritual life as a result.

—The Executive Committee National Holiness Association

DRAFT PROCEDURES CONFUSING

"There seems to be some confusion about procedures that some local Selective Service boards are using in connection with the I-O registrants," says Dick Martin, assistant director for I-W.

He says that some boards are telling their men they have 30 days to find a job after they have returned Form 152, a special report for Class I-O registrants. Since local boards now order younger men for their Armed Forces physical, men 19 or 20 years old are being advised to find civilian work.

"But," Bro. Martin says, "unless a young man is close to the age at which the board is in-



Dr. Arthur Climenhaga, center foreground, newly appointed Executive Director of NAE, chats informally at Convention, April 7-9, Chicago.

ducting men, he should disregard this advice. At present the draft age is around 21 years. This, however, may vary some in the future. Young men who are advised by their local boards to find a job in 30 days should know that this is not an order to report.

"I-O registrants are not subject to call for alternative service before they would be subject to a call for military service if they were classified I-A or I-A-O."

EXCERPTS FROM DR. ARTHUR CLIMENHAGA'S NAE LUNCHEON ADDRESS

"Let me brief here and only faintly touch on certain tasks which I see for NAE in adequately facing the future.

"(1) We shall have to continue to face the question of 'The Unity of Believers.' A tremendous amount of work has been done but the end is not yet.

"(2) NAE through the appropriate commissions and concerns may have to be the catalytic agent to spark even more definitive considerations of the modern problem of *Christian Faith and Liberal Education*. Much is being done here in small pockets and individual stances. Note for instance the excellent article by President McKenna in *Christianity Today*, 'Evangelical Colleges — Race for Relevance.' But much remains to be done on the corporate level.

"(3) NAE should continue to press to be the focal point for the Lord's evangelicals — and I use that phrase advisedly, The Lord's Evangelicals—to think through those concerns for the deeper spiritual life in the Holy Spirit of all of our bodies and people and our concerns for the transmission of the Gospel message in evangelism and missions.

"It is in this area, frankly, that Dr. Cook and Dr. Taylor and Dr. Zimmerman spoke to my heart as the voice of the Lord when they said, 'Brother, as and when you join NAE you are going to continue as a missionary.' And my wife's and my heart responded, Yea and Amen! Both of us know the sharp call

years ago which we had individually into the Master's vineyard; our romance was founded on it; our marriage was a result of it; our lives have been lived in it; and pray God, our glorification will be consummated from it.

"Brethren of NAE, brother president retiring and to the one yet to be elected, Dr. Taylor whom we have learned to love as a near and dear friend and now under whose general direction we propose to work, we dedicate ourselves for the days before us to the work of the kingdom through NAE and as a loyal son of the denomination to which we belong — a denomination heartily engaged in NAE for the evangelical cause.

"Brethren, let us exchange prayers."

MR. WILSON GREATBACH DONATES CARDIOGRAPH MACHINE

A friend of the Clarence Center, New York, Brethren in Christ Church and a very personal and interested friend of Dr. and Mrs. Robert Worman, Mr. Greatbach, has donated a Cambridge Portable Battery operated Electrocardiograph for use in Africa.

The gift left under the personal care of Rev. Donald Zooks who sailed from New York, April

25. A self contained battery operated unit, this very latest cardiograph machine is well suited for use anywhere in Africa.

Mr. Wilson Greatbach has come into national and international prominence as the inventor of the Pacemaker. This unit, some 4,000 in use world-wide, is surgically placed within the body. It assists in maintaining correct heart beat, thus enabling otherwise invalid victims to enjoy quite normal lives.

We express our thanks and well wishes of the Lord's blessing to Mr. Greatbach for this valuable contribution to the cause of medical missionary work.

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